

18. { Chittotpáda samvara vidhi krama.
 { སེམས་བསྐྱེད་པ་དང་སྒྲོམ་པའི་ཚེ་གའི་རིས་པ་

19. { S'ikshá samuchchaya ábhi samaya.
 { བསྐྱེད་པ་ཀྱན་ལས་བདུས་པའི་མངོན་པར་རྟོགས་པ་

This was delivered by S'rí Dharmapála the king of Suvarṇadvípa to Dípaṃkara and Kamala.

20. { Vimála ratna lekhaṇa.
 { རྩི་མ་མེད་པའི་རིན་པོ་ཆའི་ཕྱིན་ཡིག་

This last is an epistle addressed by Dípaṃkara to Nyáyapála, the king of Magadha.

Place and River-Names in the Darjiling District and Sikkim.—By L. A. WADDELL, M. B.

Facility for finding etymology of names in this area.—The manner in which place-names are assigned in Sikkim, Eastern Nepál and Western Bhotan, and also in Southern Tibet, can be ascertained with unusual facility and certainty by a local review of place-names in the Darjiling district, Native Sikkim and British Bhotan, owing to the great majority of the villages therein, having been founded within the present generation by migrant Sikkimites and Bhotiyas and immigrant Nepális and Tibetans, under the Government policy of quickly peopling these hitherto sparsely populated tracts; so that the reasons for the special nomenclature of such new sites and villages are still currently known by the villagers. And, the etymology of many of the river-names and older place-names can be more or less readily traced owing to the still existing-presence of the race of Lepchas—believed to be the autochthones of the area. The relative simplicity of the subsequent ethnic elements, all of which are still represented, also tends to simplify the problem.

Desirability of fixing the Lepcha etymology as the language is becoming extinct.—The present time, too, seems specially indicated for investigating this subject, from the fact that the Lepcha, though still a living language, is fast becoming extinct; and no vocabulary of the language having been published*, the names which the Lepcha race has given to

* Mr. Hodgson published (*Essays*, London reprint, 1874) a short list of Lepcha words, and several words are to be found scattered through Colonel Mainwaring's *Grammar of the Rong (Lepcha) Language*; but these are quite insufficient for the present enquiry.

the rivers and the mountains and other sites in Sikkim, although remaining as ethnological landmarks, might, through much longer delay, prove wholly unintelligible, through their meaning becoming lost.

In my attempt to fix the etymology of some of these Lepcha names, I have to confess to the difficulty of the task in the absence of any vocabulary; but I have spared no pains in the endeavour to trace the exact meaning of the various roots by the help of the few more-intelligent Lepchas available (of literate Lepchas there are now none), and by local enquiry at most of the several spots during the past two or three years.

Ethnic history of Sikkim.—A reference to the ethnic history of Sikkim itself is necessary in essaying the discovery of the system adopted by its inhabitants in naming places within its area. And first of all as to the limits and position of Sikkim.

Sikkim defined.—Sikkim forms a narrow oblong tract in the south-eastern Himalayas and sub-Himalayas, wedged in between Nepal on the west and Bhotan on the east, and bounded on the north by Tibet and on the south by the plains of Bengal. Its position is peculiarly isolated, it being separated from Nepal and Bhotan by high wall-like ridges, from Tibet by the snows, and from Bengal by the dreaded Tarai jungle.

Darjiling district defined.—The Darjiling District consists mainly of 'British Sikkim,' *i. e.*, the southern third of Sikkim, including the Sikkim Tarai (or Morang), the plains skirting the foot of the hills. To this tract was added, as a result of the Bhotan war of 1862, a slice of the hilly portion of western Bhotan from the Tista eastwards: the remainder of 'British Bhotan' is the *tarai*-tract known as the 'Dwárs' and a strip of hill territory in the neighbourhood of the British frontier-posts of Buxa and Dewangiri, which for administrative purposes are included in the Jalpaiguri District and Asam.

The Lepchas.—As above stated, the Lepchas are believed to be the aborigines of Sikkim. Their own tradition, which, is very vague, credits them with having entered Sikkim about 500 years ago.* As, however, they preserve the tradition of a great local deluge,† it is probable that their entry was much earlier than this. The peculiarly

* Col. Mainwaring in *Introduction to Grammar*, p. x.

† This tradition is a somewhat circumstantial account of the flooding of the country by the Great Rangit river, quarrelling with its spouse the Tista and refusing to go with her to the plains. The waters rose as high as 'Rangli Rangliot' (q. v.), *i. e.*, over 4000 feet above the present level of the river, and even Mt. Mainom the sister of Tendong was submerged, Tendong saving the inhabitants only by raising himself above the waters. The quarrel was ultimately mended and the pent-up waters fell. There are so many side-stories bearing on this great deluge, that it is almost certain that a great local flood actually happened here, by a vast landslip (volcanic or otherwise) damming up the waters for a time.

isolated position of Sikkim and its inhospitable nature can account for its comparatively late occupation. The term 'Lepcha' is, like the current name for their country (*viz.* Sikkim), of Nepáli origin and uncertain meaning.* The Lepchas call themselves *Rong* which in their vernacular means a 'squatter' or 'care-taker,'† and the country they call '*Ne láyang*' or 'the country of caves,' *i. e.*, for shelter. By the Bhotiyas (Tibetans) they are called Möm-bô (Mon-pô) and Mö-rî (Mon-riks), *i. e.*, 'Inhabitants of the Mon Valleys' and 'Mon tribe'. The Lepchas seem to have preceded the Bhotan Bhotiyas in the *trans-Tista* (British Bhotan) portion of the Darjiling District, as most of the mountain and river-names there are of Lepcha origin.

The 'Sikkim-Bhotiyas' or 'Sikkim-Tibetans.'—The next ethnic element was an influx of Tibetans from the Tsang province of Tibet immediately to the north of Sikkim. The date of this immigration is fairly well known—it occurred about 400 years ago.‡ These Tibetans promptly usurped the sovereignty and became the dominant race, and the present 'rájá' of Sikkim is about the 10th or 11th of this series of Tibetan chiefs. The routes by which they entered are still called '*the great pass*' (La-chhen), and '*the short pass*' (La-chhung). Although they intermarried freely with the Lepchas and still do so to a considerable extent, they awarded them a very low social position; and so unfashionable and effete has the Lepcha race now become that the Lepchas seek self-effacement by intermarriage with Bhotiyas and Limbus, and so are fast contributing to the speedy extinction of their own race. These Tibetans of Sikkim are by the Nepális called Sikkim Bhotiyas. It is desirable here to define the terms 'Bhotiya' and Bhotan as they are frequently confused and misunderstood. The native name of Tibet is written *Bod* and pronounced *Pöt*. The Sanskrit form of this word was *Bhot*,§ and its inhabitants by all the Sanskritic speaking races of India are called *Bhotiya* (also written *Bhutiya*) which is synonymous with *Tibetan*—'Tibet,' the current European form, being believed to be merely the Persian or Tartar

* The Nepális pronounced the word 'Lapche' which is the true pronunciation. It is said to be a contemptuous term, and is possibly derived from the Parbatiyá *lab* + *che* = 'the vile speakers.' The Lepchas, unlike the Limbus and other neighbouring tribes of apparently cognate origin did not adopt the Parbatiyá language.

† And their explanation is, that they were originally given this country by God to take care of. It is unlikely that this name is derived from the Tibetan *rong*, 'a valley,' as the word does not seem exotic. It is probably related to their legend of Mount Ten-dong, *q. v.*

‡ Mainwaring, *loc. cit.*, p. x.

§ Hodgson believes that the Tibetans derived the name of their country from the Sanskrit appellation through the early Indian Buddhist missionaries.—*The Language &c. of Nepal and Tibet*, p. 22. This, however, is doubtful.

form of the same word *Pöt*.* The country generally known in India as Bhotan† was so called by the Bengalis in the belief that it was ‘the end of Bhot,’ which is the literal meaning of the full Sanskrit form of the word, *viz.*, ‘Bhotánta.’ The natives of Bhotan as well as of Tibet proper are also by Hindus called Bhotiyas as being inhabitants of Bhot. It is therefore to be remembered that the terms Bhotiya and Tibetan are synonymous, the various divisions being designated by prefixing the name of the country in which the Bhotiyas are now settled, *e. g.*, Sikkim-Bhotiya, Nepáli-Bhotiya, Bhotan or Dharma-Bhotiya, Tibetan and Chinese Bhotiyas.

The Limbus.—More peaceful intruders were the Limbus‡ a Mongoloid race from the adjoining hills on the west. These like the Sikkim Bhotiyas intermarried, and still do so, to a considerable extent with the Lepchas. They, however, had a superior civilization and formed settled abodes. Latterly, they have generally given up Buddhism in favour of a rough form of Hinduism, and have adopted the dress and to a large extent the dialect (*Parbatiyá*) of the Nepáli highlanders.

The Nepális or ‘Paháriyás.’§—These three tribes, *viz.*, the Lepchas,

* E. Coleborne in *J. R. G. S.*, Vol. I, Supp., I, p. 98, says “A Tibetan arriving in Ta-chien-lu from Lhasa on being asked from what country he has come will often reply ‘from Teu Peu’, meaning from High or Upper Tibet. Perhaps Teu Peu is the source of our Tibet.” The word should properly be spelt Tö-pöt, which fairly approximates to our ‘Tibet.’ L. A. W.

† The natives and all Tibetans call this country ‘Duk-pa’ (*hbrug-pa*) which literally means ‘the thunderer,’ evidently, it seems to me, on account of the unusual amount of thunder experienced here; as the mountains of the greater part of the tract receive the full force of the monsoon from the top of the Bay of Bengal. The Lamas on the other hand assert that the name is derived from the Duk-pa sect of Lama and implies the worship of the thunderbolt which is so peculiar to Bhotan Lamaism: the name of thunderbolt, however, is ‘*dorje*’ not ‘*duk*,’ and the name may more probably be merely a result of the worship of the (for Tibetans) striking and somewhat mystic natural phenomenon (thunder characteristic of this area. And this view is supported by the vernacular history of Bhotan—the ‘*Namtharkyi Nag-wang-ten-dsin Nam-gyal*’—which translates the title ‘*hbrug-pa*’ (*i. e.* Dukpa) into Sanskrit as *megha-swara* or ‘cloud-voice.’

‡ So called by the Nepális; they call themselves *Yák-thumba* (or *Yák-herds*), and the Lepchas and Bhotiyas call them *Tshong* (which in the vernacular means ‘a merchant’; and the Limbus were and still are the chief cattle-merchants and butchers in Sikkim, and cattle was the chief form of exotic merchandise until the British occupation.)

§ It is to be noted that the term ‘*Parbatiyá*’, a Sanskrit word having an identical meaning, *viz.*, ‘of or belonging to the hills’, is in practice restricted to the *language*, a Hindí dialect spoken by the Paháriyás. And the title of *paháriyá* is confined to those hillmen only who profess Hinduism, and this usually of a most lax type.

Bhotiyas and Limbus, formed the population of Sikhim; and this simplicity of ethnic constitution remained undisturbed (except for a brief incursion of Ghorkhas about the beginning of the present century, the intruders, however, being soon expelled by the British) until the British occupation of Darjiling as a Sanitarium. This latter event, which took place in 1837 was speedily followed by a large addition to the population, consisting mainly of Nepáli or 'Paháriyá' (Hindí for 'hill-man')* settlers from Eastern Nepal.† This great influx of Nepális during the past few decades, although comprising very numerous and distinct tribes, (*viz.*, Newars, Kiranti, Murmi, Gurung, Mangar or Magar Khas &c., all more or less Mongoloid in type and until recently each speaking widely different dialects) is from a linguistic point of view practically homogenous, from the great majority of these tribes having adopted the Sanskritic 'Parbatiyá' dialect along with the Hindú ceremonial of their Gorkhálí rulers.

The Bhotan Bhotiyas or Duk-pa.—The portion of Bhotan annexed to the Darjiling district in 1862 had previously contained only a very few settlements of Bhotan Bhotiyas (or 'Duk-pa') and Lepchas. This tract being also thrown open to emigrants, a large portion was soon occupied by Nepális, and a not inconsiderable number of refugees from independent Bhotan, and a few Tibetan Bhotiyas or *Pö-pa*.

Simplicity of the linguistic elements.—Linguistically then, there may be considered to be, and to have been, only three generically distinct languages prevalent among the settled inhabitants of Sikhim and the Darjiling district, *viz.*, the (1) Lepcha (or Rong-ring) with

* So sparsely was Sikhim populated that Dr. Campbell estimated ('*The Oriental*' January, 1874, p. 13) that, at the British occupation of Darjiling, the population of Native Sikhim was not more than 5 to the square mile: in the proportion of Lepchas 3,000, Bhotiyas 2,000, and Limbus 2,000. While in the southern third of Sikhim forming the Darjiling Hill Tract the total population amounted only to about 100! In 1849 the population of the latter area had, by attracting settlers from Nepal, Sikhim and Bhotan, increased to about 10,000, and the Census of 1881 showed the population of the Darjiling district, including the added strip of Bhutan to the east of the Tista, to amount to 155,645, and the 1891 Census brings the number over 200,000. The population is still increasing, and Native Sikhim also shares in this increase, although at a much less rapid rate.

† The Gorkhas, now the ruling race of Nepal, derive their name immediately from the town of Gorkha which is about 60 miles W. N. W. from Katmandu (Oldfield's '*Nipal*,' Vol. I), and which formed the first location of their Rájpút ancestors in the Himalayas; but this place-name is in its turn derived from the eponymous deity of the now royal family, *viz.*, Gorakhanáth, who seems to be a form of S'iva (Cunningham's *Anc. Geog.*, p. 165). Only a small proportion of the members of our so-called 'Gorkha' regiments are really Gorkhas, the majority are Mangar, Gurung, Kiranti, &c.

which may be included the Limbu dialect which seems structurally allied to it, (2) the Tibetan or Bhotiya, including its Sikhimite and Bhotan dialects, and (3) the Sanskritic dialect (Parbatiyá) of the Nepáli Paháriyas. All these linguistic elements are represented in the local names of the area here discussed; and in addition, in the Tarai is a slight Bengali (Sanskritic) element of recent introduction; and in the hill-tract are several English names designating settlements connected with colonization and British enterprise in the tea-industry, *e. g.*, Hope-town, Bloom-field, Bannock-burn, Birch-hill, &c., but too few to merit special notice.

Plurality of Place-names.—The oldest names are found to be of Lepcha origin. The Lepchas from their wild forest life are 'born' naturalists, possessing a name for nearly every natural product, animal or vegetable, whether of economic value or not. Hence they readily gave discriminating names to the chief mountains, rivers and sites in their neighbourhood. A few of these old names still survive in places where the Lepchas no longer are present. The Bhotiyas, on settling in Sikkim, bestowed their own names on many of the already named sites, partly perhaps from the fact that the meaning of the Lepcha name was not evident, and partly to express their contempt for the Lepchas. Thus, many of the hills and rivers possess two names, *viz.*, a Lepcha name and a Bhotiya (Tibetan) name, *e. g.*, the *Riot Ung* and *Rang-nyu Ung* of the Lepchas are the *Dik-chhu*, and *Tsang-chhu* of the Bhotiyas; and the *Kong-lô-chu* and *Na-tam chu* of the Lepchas are called *Kang-chhen-dzö-nga* and *Kabur* by the Bhotiyas. And since the influx of Nepális a third synonym in the Parbatiyá dialect of Hindí has been added in several instances for rivers, mountains and already named sites, *e. g.*, *Tísta* and *Jalapahár* are the current Paháriyá names for the Lepcha *Rang-nyu Ung* and *Kang-gol hlo*; but such Nepáli synonyms usually are merely corruptions of the Lepcha or Bhotiya names, *e. g.*, the *Rá-dô* of the Lepchas, *Chumi-chhen* of the Tibetans and *Am-bi-ok* of the Bhotan Bhotiyas are corrupted by the Nepális into *Ladhoma*, *Simik chi* and *Ambek* respectively.

Orthography employed.—A few words here are necessary regarding the orthography employed. The current English forms (in maps &c.) of spelling geographical names in this area, as elsewhere, are usually most incorrect and unsystematic: the spelling and pronunciation disagree at every turn, and are out of keeping with the native form, which is the only true one. The system adopted in this paper is the precise method of Sir W. Jones as recognized by the Society, and now generally followed for philological purposes. To adapt it to the complicated vowel-sounds and semi-silent final consonants of the Tibetan, and

the peculiarity that such words are not pronounced directly as they are spelt, the following modifications generally following De Körös' system have been introduced:—In transliteration all the words are fully spelt (and not as in Jäschke's method which seems to me too contracted and symbolic), and the silent letters are put in italics. Diacritical marks are only used in the alternative spelling which gives the pronunciation: the letter ô has an *aw* sound like the *aw* in *law* and *awful*, it literally represents the spelling in the written form; the vowel sound *é* is as in French, and *ö* and *ü* are as in German; a subscribed dot to a final consonant indicates that it is almost silent. The following Tibetan letters are transliterated thus:—

ཨ = ch.	ཕ = ph.	ང = ng.
ཅ = chh.	ཅ = tsh.	ཉ = ny.
ཐ = th.	ཐ = zh.	ན = n.

and the nasal *n* is represented as *ñ*. The Lepcha words are spelt phonetically—their vowel sounds are so very complex and the language so decidedly *tonic* in character, that it is frequently almost impossible to express the exact sound in writing even by compound diphthongs.

Division of the names.—In detailing the etymologies of the local names it is convenient to arrange these in groups according to their Lepcha, Tibetan and Paháriya origin; and also to divide the place-names into names of mountains, passes, gompas (monasteries) and village or ordinary place-names.

THE RIVER-NAMES.

Of Lepcha origin, the majority.—In so mountainous countries as Sikkim and British Bhotan the rivers are very numerous. Most of the river-names in Sikkim proper are known only by their Lepcha names to both Bhotiyas, Paháriyas and the English. The Lepchas have no special word for 'river,' but employ instead the word for water, *viz.*, *ung* in a variety of combinations. The Bhotiyas in adopting the Lepcha river-names substitute for the Lepcha suffix *ung*, the suffix *chhu* which has an identical meaning. While the Paháriyas substitute *khola* (which in Parbatiyá literally signifies 'a valley') or *nadí* the ordinary Hindí name for rivers. Thus the *Rang-nyet ung* of the Lepchas is the *Rang-nyit chhu* of the Bhotiyas, the *Rang-gít nádí* of the Paháriyas and the *Rungeet river* of the English.

Lepcha River-names.

The majority of the Lepcha names for rivers contain the prefix *Rang*

which conveys the sense of extension or length* and is to be met with in other words, *e. g.*, *Rang-gan* = a steep ascent, &c. The following are instances of river-names with this prefix.

RANG-NYET UNG = *Rang*, extended, + *nyet*, two + *ung*, water = 'the two extended waters.' There are two rivers of this name, *viz.*, the *Rang-nyet ung mo*, 'the mother, or greater Rangít' and the *Rang-nyet ung kap* or 'the young, or lesser Rangít,' and they form 'the two' principal rivers of Sikkim proper. (The *Tísta*, which is of course larger, arises beyond Sikkim).

RANG-FO UNG = *Rang* + *fo*, muddy brown + *ung* = 'the muddy brown extended water.' A rivulet arising in the reddish lateritic soil of the low outer hills, and tributary to the *Tísta* near Sivok.

RANG-ZO UNG = *Rang* + *zo*, precipitous or semi-vertical + *ung* = 'the precipitous river.' A torrent tributary of the *Tísta*.

RANG-RONG UNG = *Rang* + *rong*, splashing. A tributary of the *Tísta* in Sikkim descending throughout greater part of its length over boulders and precipices.

RANG-PO UNG = *Rang* + *po*, to shift or wander.

RANG-GLO UNG = *Rang* + *glo*, to fall.

RANG-GUK UNG = *Rang* + *guk*, narrow and constricted.

RANG-NON-UNG = *Rang* + *non*, to go straight.

RANG-FOK UNG = *Rang* + *fok*, to be incised deeply.

RANG-NYU UNG = *Rang* + *nyu* = queen, 'the queen river' as it—the *Tísta*—is the Spouse of the great Rangít. *Nyu* is also said to be a contraction for *nang-yü*, *i. e.*, 'straight-going.' Where the *Tísta* receives the Great Rangít, the chief river of Sikkim, which joins it at a right angle, the *Tísta* continues in its straight unaltered course, its direction being unaffected by this great accession of waters, hence is attributed its Lepcha name. It is more likely, however, that it is so-called on account of its straight arrow-like course *after leaving the hills*, in contradistinction to the other great effluent river of Sikkim (the *Mahaldi*) which means 'the bent moving water'. Another possible derivation is from *a-nyung* = deep; the *Tísta* being the deepest river in Sikkim and always unfordable.

Other river names containing this prefix are *Rang-bi* (= *bik*, to tear asunder), *Rang-mo*, *Rang-li* and *Rang-fap*, &c.

A few of the rivers share the prefix *ra* in common:—

* Another possible, though not very probable, derivation is from *Dang* = to run, *i. e.*, + *ung* = running waters; *d* is frequently converted into *r* by the Lepchas—but this particular word in the colloquial is not subject to such change.

RA-THONG UNG = *Ra*, surging and tumultuous advance, + *thong*, to swallow or drink up. The main source of the Rangít, and a glacier-fed rapid torrent subject to sudden and destructive flood.

RA-DÔ UNG = *Ra*, (as above) + *dô*, a lake. The river arises from a small lake called '*Kala pokh'ri*', or the black lake' by the Nepális and *Ung-Dô* by the Lepchas.

RA-MITH UNG = *Ra* + *mith*, dust or grit. Arises in the lower slopes below Birch Hill and is turbid.

RA-MOM UNG (*Pahariya* '*Ra-mám*') = *Ra* + (?) *Mong*, a demon, the name of the lake—*Mong-dô*—whence this river rises, beyond Phallut. (As an alternative derivation *mom* = incomplete, somewhat, in the sense of the Latin *sub*).

Other rivers are named :—

RO-LO UNG = *Rol*, tortuous.

RÍ-LÍ-UNG = *Ril*, to revolve or turn round.

RÍ-RÍ UNG = *Rí-rí*, swift or rapid.

RÍ-YOT UNG = *Rí*, rapid + *yot*, let loose, or unlimited. An extremely rapid river called by the Bhotiyas the *Dik-chhu* (q. v.).

RÍ-SHÍ UNG = *Rí*, + ? *shiap*, whirling. A rapid mountain torrent.

RE-ING UNG ('Raing' of map) = *Re-ing*, to spread out, or be shallow. A shallow and broadish rivulet in the outer hills near Sivok.

MA-HAL-DÍ UNG (corrupted by Bengalis and Paháriyas into '*Mahanadí*' or '*Mahananda*') = *Má-hal*, bent or curved + *dí* to move. This river, as seen from the hills, takes a very sudden bent to the right on reaching the plains; and seems so-called in contrast to the *Rang-nyu Ung*, i. e., 'the straight river,' the Lepcha name for the other great effluent river of Sikkim, viz., 'the Tísta'.

Bhotiya River-names.

The Sikkim-Bhotiyas exhibit much poverty of invention in naming their rivers. When not directly borrowing the Lepcha name, which is the rule, they usually name the stream after the mountain whence it arises, or after the chief village or pass near which it flows. For example :—

LA-CHHEN CHHU = ལ་ལ་ la, a pass + ཇོ་མོ་གླང་མ་ chhen, great + ཇོ་མོ་ལྷ་མོ་ chhu, water: 'the water of the great pass.'

LA-CHHUNG CHHU = ལ་ལ་ la + ཇོ་མོ་གླང་མ་ chhung, small + chhu: 'the water of the small pass.'

RÍ-TSE CHHU = Rí-tse, the name of the hill + chhu.

RONG-LI CHHU = Rong-lí, a Lepcha's house + chhu. At the ford or bridge over this river was encountered the first Lepcha's house on the way from Tibet.

As a result of this loose style of nomenclature, the same river possesses different names at different parts of its course, *e. g.*, the Lachhung is called the 'Yum-thang chhu' and 'Mome chhu' opposite these two villages.

Exceptions to this practice are had in the following amongst others :—

DIK-CHHU = འཁྲུག་ dig (pr. *tik* or *dik*), staggering or reeling + chhu.

A snow-fed stream which in a rocky bed descends about 10,000 feet in a course of about twelve miles.

RÍ-ZE CHHU (*Ang.* Rishi) རི་འཇམ་ rí a mountain + གཙམ་ gzar (pr. *zé*) a torrent. A mountain torrent crossed on the way from Tibet.

TSÁNG-CHHU = གཅིང་ gtsang, pure + chhu: 'the pure water'—the Bhotiya name of the Tista, deriving the name from its property possessed in common with all large rivers of tending to become quickly *purified* from defilement.

LE-TÍ CHHU = སྒྲིབ་ sle, to twist or plait + འཁྲིབ་ hkhríb (pr. *tí*), to twist or coil.

RO-RO CHHU = རྩ་འཁྲུག་ rok-rok, black or gloomy.

LAKES are neither large nor numerous in this area, but such as do exist have usually mythological names and are believed to be the spouses of the hills in the neighbourhood. A small lake on Lebung Spur which was filled up last year in preparing the Station polo-ground was called *Me-long tshô* or 'the mirror-lake'. Another lake valley is called *Ohhu lonk-yo*, said to mean 'a spoon of water'.

Nepáli (Parbatiyá) River-names.

The Paháriyas have accepted the Lepcha and Bhotiya names for the rivers within the hills, but have usually contorted these names by mispronunciation to an almost unrecognizable extent: *e. g.*, the 'Ra-dô' and the 'Kale' of the Lepchas have become the Ladhoma and Kulhait of the Paháriyas.

The small hill streamlets are called by them *jhorá* from the *Skt.* झर, *jhara*, a cascade or water-fall, from the root *jha*, to waste. These *jhoras* are individualized by being named after the adjoining village, or the special use they are put to, *e. g.*, *Dhobí-jhora* (H. धोबी *dhobí*, a washerman) = 'the washerman's stream'; *Kák jhora* (H. कक *kák* a crow) 'the crow's brook', near the municipality rubbish-heap at Darjiling, where crows and kites congregate. When a hill-stream is subject to very sudden and violent outbursts, it is called *Paglá jhora* (H. पगला, *paglá* insane or mad) 'the mad stream,' on account of its furious and erratic behaviour.

As regards the effluent rivers which debouch on the plains, the Pahárias have accepted the current Bengali names for these, *viz.* :—

TÍSTA. The Sanskrit form of the name is *Tri-srota* (*Skt.* त्रि + स्रोत) = ‘the three currents.’ The Tísta, until the year 1787 A. D., when it suddenly forsook its old bed and opened for itself a new channel, on emerging from the hills divided into three portions named the Atrai, the Púrñabhadra and the Karotoya rivers, which each followed independent courses to the Ganges and the Brahmaputra respectively. The name is of very old application, being mentioned as the *Tri-srota* in the Puráṇas; and as this name well described its leading physical feature in the plains, and under the Prákrit rules the *r* of compound consonants is dropped in ordinary speech, thus forming ‘Tísota’ or ‘Tísta’—this seems to be its true etymology. An alternative etymology might be suggested, *viz.*, *Skt.* त्रिष्ट, *trishṭa* = ‘harshly sounding’; but in the deltaic portion of its course this is not a character of its slow-flowing waters, and the literate Bengalis had no access to its course within the hills.

MAHANANDA. This is the Bengali corruption of the Lepcha name *Mahal-dí*, which name, as already shown, describes the most obvious feature of this river suddenly *bending* away to the right. The letters *l* and *n* are always interchangeable in speech, but after having made this interchange, as no plausible interpretation could be put on such a word, the Bengalis, and following them the Paháriyas, usually pronounce it ‘*Mahánadí*,’ *i. e.*, ‘the great river,’ although its size does not warrant such a title.

BÁLASAN or **BÁLASON** is the Bengali name for the plains-portion of the Rishi Chhu of the Sikkimites. It is believed to be derived from the Bengali बालि, *báli* (*H.* bálu) sand, + सोन, *sona*, gold, with reference to its extensive bed of yellowish sand.

MECH or **MINCH**, the remaining *morang* (tarai) river (excepting the Chenga) is said to be so named from being the western boundary of the tribe, called by Bengalis *Mech* and by themselves *Bodo*—the semi-aborigines of the *morang*.

THE MOUNTAIN-NAMES.

The mountain names are mainly of Lepcha and Bhotiya origin. The names of the snow-clad peaks are almost wholly Bhotiya (Tibetan); as the Lepchas affect the lower levels and the valleys; while the Bhotiyas usually keep to the cooler heights, and were brought into

constant relation with the higher peaks and passes in their commercial and religious intercourse with transnivean Tibet. The Paháriyas have no name for the individual snow-peaks, but call them collectively 'Himál' from *Skt.* हिम *hima* snow, + आलय *álaya*, house = 'abode of snow;' or 'Dhaura giri, *Skt.* धवल, + गिरि 'white mountain' (= 'Mont Blanc.')

Lepcha names of Mountains.

SHIN-SHEL HLO (*Ang.* Senchul) = *Shin*, cloud and mist-enveloped + *shel*, to be wet or dank + *hlo*, a mountain = 'the damp misty hill.' This mountain overlooking the plains receives the full force of the monsoon and is cloud-capped for the greater part of the year, so as to have been abandoned as a military site for the very qualities designated by its Lepcha name.

MA-HAL-DI RAM = *Mahaldí*, name of river above described, + *ram*, the source or fountain-head = 'the head of the Mahaldí' river.

SA-THONG HLO (*Ang.* Sitong) = *Sa-thong*, a tiger + *hlo*, a hill = 'tiger-hill.' A hill near Kursiong overlooking the tarai and still frequented by tigers.

KUNG-GOL HLO, the Lepcha name for Jalapahar = *Kung*, a tree + *gol*, fallen or upset. The appearance from above is that of a prostrate tree: Birch Hill and Lebong Spurs being the main branches, and the smaller spurs the branchlets.

FOK-LUT (*Ang.* Phallut) = *Fok* to be excoriated or denuded + *lut*, an elevation or peak. This peak is so called on account of its top being bare of forest (being above the limit of trees), giving the appearance of being stripped or peeled of forest.

SING-LE HLO (*Ang.* Singlelah) = *Sing-le*, a kind of alpine Alder (*Alnus vel Betula*, sp.). A steep mountain on the Nepal frontier beyond Phallut crowned by Alder trees.

TUN-ḌONG or TÜN-RONG (*Ang.* Tendong) = *Tün*, to heap or raise up + *rong*, a horn; also *Tung rong*, = a ladder. A sub-conical mountain, which tradition asserts arose like a horn from amid a local deluge, and so enabled the Lepchas to escape being drowned. Their tribal name of *Rong* may perhaps be associated with this legend.

MA-NOM (*Ang.* MAINOM) = *Ma*, mother + *nom*. sister. 'The elder sister' of Tendong.

SA-BAR KAM (*Ang.* Subarkum) = *Sa-bar*, the musk-deer, + *kam*, an overhanging rock. Formerly a favourite haunt of musk-deer, between Sandukfu and Phallut.

KONG-LÔ CHU = *Kong*, highest or pre-eminent + *lô*, a screen or curtain + *chu*, snow and rocky mountain : 'the highest curtain of the snows.' The Lepcha name for Kangchhen-dsö-nga (*Ang.* Kanchinjunga) which is worshipped as a god.

NAN-TAM CHU = *Nan*, level + *tam* cut away, truncated (also *tám* a plain) + *chu*. The Lepcha name for Kabru or Kabar: describing the peculiar truncated appearance of that mountain as seen from the greater part of Sikkim proper.

PAN-DIM CHU = *Pan-dim*, a king's minister (derived from *pa-no* a king). A high sub-conical peak, which is considered to be an attendant on the god 'Kanchinjunga.'

TA-SING BLÜ = *Tasing*, ? + *blü*, a ridge.

Bhotiya Mountain-names.

KANG-CHHEN DSÖ-NGA (*Ang.* Kanchinjunga) = གངས་ཅན་ gang, snow + མཚོ་ chhen, great + མཛོད་ mdsod, a repository or ledge + ལྔ་ lnga, five = 'the five repositories of the great snows,' referring to the 5 peaks of this, the second highest mountain in the world, which is an object of worship to both Bhotiyas and Lepchas.

FYUM-GANG = *Fyum* a kind of bambu (*Thamnocalamus*, sp.) + སང་ sgang, a ridge. Hooker noted* the appropriateness of this name.

CHUMO-HLA-RI = ཇོ་མོ་ jomo, a lady + ལྷ་ hla, god + རི་ rí, a mountain = 'the goddess mountain.'

KANG-CHHEN GYAO (*Ang.* Kanchinjaw) = Kang-chhen + རྩ་ལོ་ rgya-wo, *pr.* gya-o, bearded, with reference to its monster icicles.

SAN-DUK-PHU. This is interpreted by Lama Ugyen Gyatsho, whom I consulted regarding several of the Tibetan names, as བསམ་ bsam, meditation + རྒྱལ་ grup, to obtain + ཕུ་ phu, a height = 'the height or cave on which wishes by meditation will be obtained.' This mountain, however, is not called 'Samdup-phu,' nor has it reputed sanctity or any sacred spot. I believe that the name is derived from རྩ་ rtsa, a plant + རྩ་ dug, poison + phu = 'the height of the poison plant.' Here aconite and poisonous rhododendron are so abundant that all the sheep and cattle are muzzled while crossing this mountain; and it is a peculiarity of the Sikkim and Tsang dialect of Tibetan that a final *n* is frequently introduced as an affix to the first syllable

* *Him. Journ.* II, p. 198.

where absent in the written Tibetan*; thus *tsa-duk* becomes *tsan-duk*.

NAR-SENG = སྐ་ sna, a nose + སེང་ seng, uplifted. 'The uplifted nose,' descriptive of the appearance of the mountain as seen from lower Sikkim.

FA-LI-LUNG = ཕལ་ལི་ pha-li, a large shield + ལུང་ lung, wind = 'the shield of the winds.' This high ridge tends to shield lower Sikkim from the S. W. monsoon.

RÍ-NAK (*Ang.* Rhenock) = རི་ rí, a hill + རྩ་མཚོ་ nag, black. The soil of this hill is a very black humus.

RÍ-TSE (*Ang.* Rishi) = རི་ rí + རྩེ་ rtse, summit = 'the hill top;' the path leads over the top of the hill.

CHHORTEN-GANG = མཚོ་གཤམ་མཚོ་ rten, a chaitya + སྐང་ sgang = 'the chaitya ridge.'

PÖ-GA GANG = ཕོ་ག་ ga, the sal tree + སྐང་ sgang = 'the ridge of sal trees'.

RÍ-SUM = རི་ rí + གུ་མཚོ་ gsum, three = 'the three hills'; at this site three ridges unite.

RÍ-ZHAP (*Ang.* Rishap) = རི་ rí + རྩ་མཚོ་ zhaps, a foot = a site at foot of the Himalayas.

LUNG-THU (*Ang.* Lingtu) = ལུང་ lung, a mountainous valley + ཐུ་ thur, a steep descent. This mountain presents an unusually steep descent to the valleys. Many of the Bhotiyas call this hill *Lung-tong* ལུང་ཐོང་, *i. e.*, 'the deserted mountain valley.'

PANG-KA-SHA-RI (*Ang.* Pankhasari) = ཕྲ་མ་ spang, pasture + ཀ་ཤ་ ka-sha, a kind of grass + ri. 'ka-sha pasture-land.'

DÁ-LING = མདའ་ལྷོ་ mdah, an arrow + ལྷོ་ gling. A subconical (arrow-head like) hill. Formerly a strong frontier fort of the Bhotanese.

BAR-NYA (*Ang.* Barmi) = ར་ལ་མ་ hbar, burned + ལྷོ་མ་ gnyah, a neck: 'the burned saddle or spur'.

Paháriyá Mountain-Names.

The Paháriyás generally accept the Lepcha and Bhotiya mountain-names. Amongst the exceptions are the following :—

- * Examples of this in Sikkimite are :—*min-da*, a gun, for the Tibetan me-dah.
min-tok, a flower „ „ me-tok.
mingo, not wanted „ „ mi-go.
gyám, fat „ „ gyak.

And in Tsang-pa dialect of Tibetan an *n* is frequently inserted where the following syllable has, as in this case, an initial *d*; *e. g.* :—

gan-de (= good) spelt *dga-bde*.
 tshan-de (= hot) „ *tsha-hde*.

JALA PAHÁR = H. *Jala*, burned + *pahár*, a hill. 'The burned hill.'
This accounts in part for the presently bare condition of this hill.

GÍDHA PAHÁR = H. *Gídh*, a vulture + *pahár*. 'The vulture's hill.'
Here great numbers of vultures infest the rocky cliffs overlooking the plains.

THE PASS NAMES.

The names of the mountain passes are all of Tibetan origin. The term ལ་ *la*, or pass is often loosely applied to the mountain itself. The following list comprises most of the passes :—

DONG-KHYA LA (*Ang.* Donkia) = འབྲོག་ ལ་ *hbrong* (*pr.* dong), the wild yak + རྩ་ལྗང་ ལ་ *khyags*, frozen + ལ་ *la* = 'the frozen yak pass.'
A herd of wild yaks, in attempting to spend the night in this pass (18,100 feet high), were frozen to death.

SÍ-BU LA = སྐྱ་བུ་ ལ་ *sil-bu*, cold. 'The cold pass'—the greater part of the way is under snow.

THANG-KAR LA (*Ang.* Tanka) = ཐང་ ལ་ *thang*, a field + འཕྲ་ལ་ *dkar*, white. This pass presents a field-like expanse of snow, all the year round.

JO-LA (*Ang.* Chola) = རྒྱལ་ ལ་ *lord*. 'The lordly pass,' said to be so called on account of its height and difficult approach. An alternative etymology is མཚོ་ ལ་ *mtsho*, a lake. Numerous lakes are in this pass.

YÁK LA = གཡག་ ལ་ *gyag*, the yak (*Bos grunniens*). The pass for herds of yaks into eastern Sikkim.

YUM-TSHO LA = ཡུམ་ ལ་ *yum* respectful title for 'mother' + *mtsho*. 'The lake of our (holy) mother,'—a nymph who is worshipped here.

RÍ-SHIK LA (*Ang.* Rishi) = རི་ ལ་ *mountain* + མེད་ ལ་ *shik*, slipping or falling. The pass has appearance of a landslip.

YÁK CHHÖ LA = yak + གཅོད་ ལ་ *gchhor*, tired. A steep pass—a stage for 'tired' laden yaks proceeding above Lachhung.

DSE-LEP (*Ang.* Jelep) = མཚོ་ ལ་ *lovely* + ལོ་ལ་ *level*. 'The lovely level pass', with reference to its ease and patency.

NAK-PO or NA-KO LA = ཉན་ལ་ ལ་ *nagpo*, black. An unsnowed pass.

KU-PHU (*Ang.* Kupup) = སྐུ་ ལ་ *sku*, the body especially of a saint + *phu*, a summit. Tradition relates that the saint Guru Rimbochhe (*Padma Sambhava*) rested here, in passing to Tibet.

TUK-LA (*Ang.* Tukola) = གུག་ཏུ་གཏུག་ *gtug*, to tear or pluck off. Tradition states that the Pass was created by Guru Rimboche tearing off a portion of the rock to hurl at a demon who infested a lake in the vicinity to the annoyance of passengers.

DÜ-LA = བདུད་ བདུད་ *bdud* (*pr.* dü) a demon. 'The devil's pass'.

KU-CHAK LA (Ang. Quiche) is said to be derived from *ku* a lock, or *kug* crooked = 'the locked pass.' It is a difficult snow-locked pass.

RÔ-BANG LA (*Ang.* Rabong) = རྩ་ རྩ་ *rô*, a carcass + བང་ བང་ *bang*, a grave. In the pass is an old *mendong* grave-cairn.

LA-CHHEN = la + chhen, 'the great pass.' The longest pass into Sikkim from the Tsang province of Tibet.

LA-CHHUNG = la + ཆུང་ ཆུང་ *chhung*, small. 'The short pass' from Tsang into Sikkim.

NAMES OF GÖMPAS OR MONASTERIES.

Sikkim having derived its Buddhism and civilization from Tibet, its monasteries mostly bear Tibetan names and these usually of an ideal or mystic nature. The word དགོང་པ་ *dgon-pa*, pronounced *gömpa* literally means 'a hermitage,' and the oldest monasteries were, and many of them (*e. g.*, Dub-de, Sang-nga-chhö-ling, Pema-yang-tse, &c.,) still are situated in solitary places; but around some of the others, villages have gradually sprung up, and those of the most recent ones have been founded within villages from which they take their name, which in such cases is usually of Lepcha origin, *e. g.*, Ram-tek, Ling-tâm.

DUB-DE = སྐྱུ་བ་ སྐྱུ་བ་ *sgrub* (*pr.* 'dub,') a hermit's cell + སྡེ་ སྡེ་ *sde*, a place. 'The place of the hermit's cell'—the oldest monastery in Sikkim founded by the pioneer missionary Hla-tsün Chhen-bo.

SANG-NGA-CHHÖ-LING (*Ang.* Sangachiling) གསང་ གསང་ *gsang*, secret or occult, + སྣང་ སྣང་ *sngags*, spell or magic + ཆོས་ ཆོས་ *chos* religion + གླིང་ གླིང་ *gling*, a place. 'The place of the occult mystic religion.' A catholic Buddhist monastery open to all classes, including deformed persons, nuns, Lepchas and Limbus.

PEMA-YANG-TSE (*Ang.* Pemiongchi) = པདྨ་ པདྨ་ *padma* (*pr.* 'péma') a lotus + རྩ་ རྩ་ *yang*, perfect or pure + རྩ་ རྩ་ *rtse*, the highest 'the monastery of the sublime perfect lotus (-born one, *i. e.*, *Padma Sambhava*).' A monastery open only to pure, celibate,*

* This condition is now satisfied by disallowing the residence of priests' wives within the precincts of the monastic establishment.

and undeformed monks (= Tasang) and especially associated with Guru Rimbochhe who is worshipped here.

TA-KA TÂSHI-DING (*Ang.* Tashiding) = བྱ་མོ་ brag (= tag,) a rock + དཀར་ dkar, white + བསྐྱེད་མེད་ bkra-shis (*pr.* tá-shi) glory + ལྷོང་ lding, a soaring up or elevation. 'The gömpa of the elevated glorious white rock.' The site, a bold high promontory at the junction of and between the Great Rangit and Ratong rivers, is believed to have been miraculously raised up by Guru Rimbochhe, and amongst other traces a broad longitudinal white streak in the rock is pointed out as being the shadow of that saint.

PHO-DANG (*Ang.* Fadung) = ཕོ་ལྷོང་ pho-ldang, a sloping ridge; such is the site of this gömpa and the usual spelling of the name. As, however, this is the 'chapel-royal' of the rájá, it seems possible that the name may be ཕོ་ཐང་, pho-dang = palace, 'the gömpa of the palace.'

LA-BRANG (La-brang) = ལྷ་ bla, a contraction of *lama* or high-priest + བྱང་ brang, a dwelling. Here is the chief monk's dwelling. *N. B.*—This is one of the very few words in which *br* is literally pronounced as spelt.

DORJE-LING (*Ang.* Darjeeling) = རྡོ་རྗེ་ rdô-rje 'the precious stone' or ecclesiastical sceptre, emblematic of the thunder-bolt of Sekra (Indra or Jupiter) + གླིང་ gling, a place. The monastery from which Darjiling takes its name, and the ruins of which are still visible on Observatory hill, was a branch of the Dorjeling, usually curtailed into Dô-ling (*Ang.* Dalling) monastery in native Sikkim; and to distinguish it from its parent monastery, it was termed *Wang-dü* Dorje-ling (དབང་ dwang, power + བདུས་ bdus, accumulated or concentrated) on account of its excellent situation, and powerful possibilities.

DE-THÁNG = *De*, a kind of tree (*Daphne papyraceae*, Wal.) from the bark of which ropes and paper are made + ཐང་ thang, a meadow = 'the gömpa of the *De* meadow.' Here these trees are abundant.

RÍ-GÖN (*Ang.* Ringim) = rí + དགྲོ་མོ་ dgon, a hermitage = 'the hermitage hill.' It is situated near the top of the hill.

TÔ-LUNG = རྡོ་ rdo, a stone + ལུང་ lung, a valley. This valley is remarkably rocky, and avalanches of stones are constantly falling in showers.

EN-CHE = དབུ་མོ་ dwen, (*pr.* en), a solitary place + ལེ་ lche, a tongue. A monastery on a tongue-shaped spur.

PHE'N-ZANG = ཕན་ཕུང་ phan, bliss or profit + བཟང་ bzang, excellent. The monastery of 'excellent bliss.'

KHA-CHÖ-PAL-RI (*Ang.* Ketsuperi) = མཁའ་མཉམ་ mkhah, heaven + ལྷོད་ spyod (*pr.* chö) to accomplish or reach + དཔལ་ dpal, noble + ri = the monastery of 'the noble mountain of the Garuḍa (a messenger of the gods)' or 'of reaching heaven.'

MÁ-NI = མ་ཎི་ má-ñi, a tablet inscribed with 'Om máni &c.,' a mendong. 'The gömpa of the mendong': here the gömpa was erected near an old mendong.

SE-NÖN = Se, a sloping ridge + མོན་ nön, depressed. Situation on a depressed sloping ridge. It is also spelt *gzigs* (*pr.* sí) seer or beholder, + མོན་ mnön, to suppress; and in this regard it is alleged that here Padma Sambhava beheld the local demons underneath and kept them under.

YANG-GANG = ཡང་ yang, perfect, also lucky + སང་ sgang, a ridge. 'The monastery of the lucky ridge.'

LHÜN-TSE = ལྷུན་ lhun, lofty + རྩ་ rtse, summit. 'The monastery of the lofty summit.'

NAM-TSE = མཁའ་མཉམ་ nam, a division or district + rtse. 'Lofty division' one of the subdivisions of Native Sikkim, on the flank of Tendong. It is probable that this is a Lepcha name from *tsü* = 'Seat of Government,' as the site is a very old Lepcha one.

TSÜN-THÁNG (*Ang.* Cheungtham) = བཟུང་མ་འཇམ་མཉམ་ཐང་ btsun, a queen; also 'respected one,' *i. e.*, a lama or monk; also marriage + ཐང་ thang, a meadow. This gömpa is situated overlooking a meadow at the junction of the Lachhen and Lachhung rivers. It may mean 'the meadow of marriage (of the two rivers),' or 'the meadow of the lamas,' or 'the meadow of the lady'—its full name as found in manuscript being བཟུང་མ་འཇམ་མཉམ་ཐང་ 'btsun-mo rin-chhen thang,' implies that the lamas would have the monastery derive its name from 'the precious Lady-(pig)' whose image is prominently displayed within the gömpa.

RAB-LING (*Ang.* Rawling) = རལ་ rab, excellent or high + gling, a place. This monastery is situated on a high cliffy ridge.

NUB-LING (*Ang.* Nobling) = ལྷོད་ nub, the west + gling = 'The gömpa of the western place or country.' It lies on the western border of Sikkim.

DE-KYI-LING (*Ang.* Dikiling) བདེ་སྐད་ bde-skyid, happiness +

gling = 'The place of happiness.' It is a rich arable site with extensive marwa cultivation.

RIN-CHHEN-PUNG (*Ang.* Ringkingpung) = rin-chhen, precious + pung, a heap or knoll, 'The precious knoll.' The soil is rich and fertile.

For names of other monasteries see under the heading of Village-names.

VILLAGE AND OTHER PLACE-NAMES.

Lepcha Place-names.

When the place-name indicates the site of a village the suffix *kyung* or *kyong* = 'village,' is added; and for a site without any existing village *lay-ang* = 'a place or tract' is added.

ALI-BONG (*Ang.* Lebong spur) = *a-li* a tongue + *a-bong*, mouth.

A tongue-like spur of land below Darjiling.

PA-DÁM-TAM (*Ang.* Badamtam) = *Pa-dam*, a large species of bambu (*Dendrocalamus Hamiltonii*, *N. et A.*) from which water-vessels ('*chongas*') and marwa jugs '*pa-hip*' are made: it grows only below 4,000 feet + *tám*, a contraction for *par-tám*, a level spot. 'The *padam*-bambu bank:' here formerly was a forest, the nearest to Darjiling, of this kind of bambu which is in much demand.

YOKRI-BONG = *Yokri*, India-rubber tree (*Ficus elastica*) here abundant + *bong*, (= Tibetan ལྷོ་མོ་) a stump or foundation, hence also a residential site. A village founded among (the stumps of felled or simply among) 'rubber' trees.

KANKI-BONG = *Kankí*, the 'padma' tree (*Prunus puddum*, Roxb.) here abundant + *bong*.

KUNG-BONG = *Kung*, a (any) tree + *bong*.

KOL-BONG = *Kol*, a walnut tree, here abundant + *bong*.

PO-BONG = *Po*, a large kind of bambu + *bong*.

NAK-GRÍ (*Ang.* Nágri) = *Nak*, straight + *grí*, a high stockaded fort.

TUNG-SUNG = a stockade.

NAM-FOK = fat + hollow, 'the fat hollow.'

NAM-TSÜ (*Ang.* 'Namchi') = *Nam* fat + *tsü*, Government. 'The Government of the fat site.'

PA-ZOK (*Ang.* 'Pashok') = 'jungle.' Here the dense sub-tropical 'jungle' or forest of the Tista valley commences.

SANA-DA (*Ang.* 'Sonadah') = *Sana*, a bear + *da*, a lair = 'the bear's lair.' Bears are still in the neighbourhood.

TSONG-KYUNG = *Tsong*, the Limbu tribe + *kyung*, a village. A village founded and still mainly inhabited by Limbus.

- RANG-MUK = *Rang* + *muk*, weeds. An old extensive clearing, now a tea-garden.
- RANG-LOT (*Ang.* Rangliot) = *Rang* + *lot*, to return. This is the limit from which the Rangít flood waters returned.
- MAHI-MAN-DAP = *Mahi*, (a corruption of Bengali মহিষ, *mahish*, a buffalo, + *man*, flesh + *dap* to obtain. A site of a market overlooking the tarai, to which buffaloes were brought up from Bengal and slaughtered for retail of their flesh.
- TAK-VÔR (*Ang.* 'Tukvar') = *Tak*, a hook-thread + *vôr*, a fish hook: the land is curved somewhat like this, and the local Lepcha tradition asserts this origin for the name.
- SHING-TÁM = *Shing*, a garden + *tám*, a level spot.
- SONG-KHANI = *Song*, copper, + *kháni*, Hindí and Parbatiyá for a mine. A village where copper ore is mined.
- GOK = narrow and difficult (of access): an old military post on a narrow promontory between the Great and Little Rangít and Ramam rivers.
- RONG-LÍ = *Rong*, Lepcha + *lí*, a house.
- JING-HLÁM or ZHING-HLÁM = *zhing*, weak, or poor soil + *hlam*, sloping. 'The sterile slope.' The soil of this locality has a sterile reputation.
- SALLO-KUNG = *Sallo*, name of a kind of tree + *kung*, tree.
- UNG-LAP = *Ung*, water + *lap*, a well. Here is a well, a most unusual feature in Lepcha villages, where the usual water-supply is from brooks.
- KALÖN-PONG (*Ang.* 'Kalimpong') = *Ká-lön*, a king's minister (a term borrowed from the Tibetan + *pong*, a stockade. This was formerly the stockaded headquarters of a Kalön.
- SU-VOK (*Ang.* 'Sivok') = *sü* or *sü-e*, a breeze or rush of cool air + *vok*, concentrated. The mouth of the gorge whence the Tísta debouches into plains, and along which a strong breeze is ever present.
- TSONG-TONG (*Ang.* 'Chongtong') = ? *Tsong*, an arrow + *tong*, a resting place. An arrow-head-shaped site at junction of two rivers, at an acute angle.
- LONG-SONG = *Long*, a stone + *song*, resounding. A rocky site in the resounding gorge of Tísta opposite junction with Great Rangít.
- PA-KYONG = *Pa*, a kind of cane + *kyong*, village.
- LING-TÁM = *Ling*, a slope, or hill side + *tám*, level spot. A mixture of slope and level.
- TING-KAP = *Ting*, a plain + *kap*, little. An unusually (for Sikkim) large meadow.

RAB-DEN-TSI = *Rap*, a collection + *a-den*, highest sect of Lepchas + *tsü*, law or government. This was the original seat of the Lepcha *pa-no* (rájá) before the influx of the Tibetan Barfungmos.

PAYONG-KANG = *Payong*, a species of bambu (*Cephalostachyum capitatum*, Munro) from which arrows are made + *kang*, a ridge.

PASHEN-BONG = *Pashen*, a tree-fern (*Alsophila latebrosa*, Hk.) + *bong*. Tree-ferns are here numerous.

SILIM (*Ang.* Selim) = a kind of tree (*Terminalia chebula*, Retz.) abundant at this site, the seeds of which are eaten.

SUM (Soom) = a tree (*Phyllanthus emblica*, Roxb.) the fruit of which is eaten.

SIRIM-PUNG = *Sirim*, Limbu name for a species of wild *citrus* + *pung* the Limbu form of *bong*.

HANG-MÁ-FUNG = *Hang-má*, Limbu name for a kind of tree with perfumed flowers + *fung*, a flower.

RAM-TEK = *Ram*, god + *tek*, gone. Local tradition states that the name was given to the site last occupied by their (Lepcha) chief on his deposition by the Bhotiyas, to express their misfortune.

YUK-SAM = *Yuk*, 'a superior' hence a *lama* + *sam*, three. The place of meeting of 'the three lamas' to choose a rájá for the Lepchas.

BHOTIYA PLACE-NAMES.

GANG-THOK (*Ang.* Guntok) = སྐང་ sgang, a ridge + ཐོག་ thok, a peak, an eminence. 'The eminent ridge.'

KAR-THOK = དཀར་ dkar, white + thok, 'The white eminence.'

YANG-THÁNG = གཡང་ gyang, a precipice + thang, a field, 'the field of the precipice.'—A huge cliff overhangs this meadow-site.

ZAM-DANG (*Ang.* Samdong) = ཟམ་ zam, a bridge + རྩམ་ hbrang, a halting place, stage or dwelling.

MO-ME = solitary, a site (*circa* 16,000 feet) at the last bridge below the Donkya pass.

NA-THÁNG (*Ang.* Gnatong) = nak, black (or nags, forest) + thang. 'The black meadow,'—the first meadow on this side of the Jelep pass; it is black with pines.

LHÁ-BA (*Ang.* Labah) = ལྷམ་པ་ lhaks-pa, windy. A breezy site.

OJAK-KHA (*Ang.* Iche) = འོ་ O, the previous name of the village + རྩོད་ཀྱི་ jag-kha, broken. So called after the road had been cut through it, dividing it into two parts.

CHHUM-NAGA, = *chhum*, water + *naga*, a grassy bank.

NAK-TSHAL (*Ang.* Naxal) = མགས་ལྗོངས་ *nags*, forest + མཚོ་ལྗོངས་ *tshal*, a hunting grove.

BAR-FUNG = རྩམ་པ་ལྗོངས་ *hbar*, burned, + ཕུང་ལྗོངས་ *phung*, a collection or heap or knoll. 'The collection of burned sites or jungle clearings.' The oldest Bhotiya division in Sikkim.

AM-BI-OK = *am-bi*, a demon's shrine + འོག་ལྗོངས་ *og*, below. A site below the shrine.

DAM-THANG = གམ་མེད་ལྗོངས་ *gram* (*pr.* *dam*) mud + *thang*, a marshy muddy meadow.

BÁ-KHYIM = *ba*, a kind of bambu used for making mats + རྩི་མེད་ལྗོངས་ *khyim*, a house. A house of bambu matting—a halting stage on Tendong hill.

MING-MACHHEN = *Ming-ma*, a kind of bambu + *chhen*, large.

SEDONG-CHHEN = *Sedong*, name of a tree (*Albizia*, sp.) + *chhen*, large. Here a halting stage for travellers at a large Sedong tree, an uncommon tree in Sikkim.

PHA-DOM CHHEN = *phá-dom*, a clearing + *chhen*. A largish clearing in jungle forming a halting place.

DÔ-LEP-CHHEN = *rdo*, a stone + ལེབ་ལྗོངས་ *leb*, level or flat + *chhen*. A halting stage at 'a big flat stone.'

CHHUM-MIK CHHEN = *chhu-mik*, a spring + *chhen*, big. Here is a large spring.

KYO-SHING (*Ang.* Keuzing) = *Kyo* wheat + *shing*, field. 'The wheat field.'

TONG-TÖ = ལྗོངས་ལྗོངས་ *stong*, a valley + ལྗོངས་ལྗོངས་ *stod*, upper. A division of Sikkim comprising an upper valley.

PÖ-DANG (*Ang.* Pedong) = *pö* or *pö-ga*, a kind of cypress, also a *Sal* tree, of the gum of which incense is made + རྩམ་པ་ལྗོངས་ *hbrang*, (*pr.* *dang*) a halting-place. 'The halting-place at the Pö tree.'

PA-ZAM-KHA (*Ang.* Buxa) = སྤ་ལྗོངས་ *spa*, cane + བཞུ་ལྗོངས་ *zam*, a bridge + ལྗོངས་ལྗོངས་ *kha*, mouth. Name of a site at 'the mouth of the cane-bridge' leading into Bhutan.

PAHÁRIYA AND BENGALI PLACE-NAMES.

(P = Paháriyá, B = Bengali and H = Hindí.)

LAPCHE-JAGAT = P. *Lapche* the Lepcha + *jagat*, a toll-bar. A village on the Nepal frontier where the Lepchas levied toll on the Nepáli imports into Sikkim.

SUNGRI-TÁNŔ = P. *Sungar*, a pig + ལྗོངས་ལྗོངས་ *tánŕ*, a jungle clearing. A halting stage of the Nepáli pig-drivers on their way to Sikkim.

SING-BUNG DERA = *Sing-bung*, Limbu for tree-stump + *dera* P. and Hindustaní for camp. A wood-cutter's camp.

CHILAUNI = P. *Chilauni*, a kind of tree with perfumed blossoms (*Schima Wallichii*); here abundant.

KAINJALIA = P. *Kainjal*, a kind of tree (*Bischofia Javanica*, Bl.); here abundant.

TAKTÁ-BÁS = P. तक्ता *taktá*, a plank + वाच *bás*, a habitation. A wood-cutter's village in jungle where planks were stored for transit to Darjiling.

CHÚNA-BATÍ = P. चूण *chuna*, lime + वानी *bátí*, a lamp. A lime-kiln is here.

CHAILÁ-DURA = P. *chailá*, blocks of fire-wood + *dura*, a hut. A settlement of cutters of fire-wood.

BHOTIYA-BASTI = Bhotiya + वस्ती *bastí*, a residence. The Bhotiyas' village.

BÁTÁSI = P. वानासी *bátási*, windy. A breezy site.

SHEPI = P. शेषि *shepi*, to be wet or moist. A new village in a forest clearing where unusually dense dew falls.

MÁṬÍ-GHARA = P. माटी *máṭí*, mud + घर *ghara*, a house. The first mud-house met with at the foot of the hills (the houses in the hills being built of stone or wood).

NÚṆA-MÁṬÍ = P. नूण *nuna*, salt + *máṭí*, earth. Here is a 'salt-lick.'

CHEṬE-DHÁRA = P. चेटेन *cheten*, a Buddhist *chaitya* + धार, *dhára*, a ridge. Here on the ridge is a *chaitya*.

GUMTI = P. a turn of the road. Site in the angle of a turn of the road.

PUL-BÁZÁR = Hindust. *pul*, a bridge + P. and H. बाजार *bázár*, a permanent market. A market at bridge over Little Rangit.

JOR-POKHRÍ = P. जोड़ *jor*, a pair + पोखरी *pokhrí*, a small pond. Here are two small ponds.

SUKHÁ-POKHRÍ = P. सूखा, *sukhá*, dry + *pokhrí*. A small semi-dry pond.

KÁLÁ-POKHRÍ P. = काला, *kálá*, black + *pokhrí*. A small pond with dark peaty water.

BAHMAN-POKHRÍ = B. Bahman, a Bráhmaṇ + *pokhrí* = 'The Bráhmaṇ's tank.'

JOR-BANGALÁ = P. *jor*, a pair + *bangalá*, the Bangala (Bengali) style of a European's house. Formerly there were only 'two bungalows' here.

LAMBÁ-DHARA = P. लम्बा *lambá*, long + *dhara*. Here a long ridge.

LÁMÁ-GAON = *Lámá*, superior monk + गाँव *gáṇw*, a village. Formerly a lama's residence.

- SIPÁHÍ-DURA (*Ang.* Sepoy-dura) = *Sipáhi*, a native soldier + P. *dura*. The 'lines' of the pioneer Sepoys now disbanded.
- KUÁ-PÁNÍ = P. कुआ, *kuá*, a well + पानी *páni*, water. No stream near, hence villagers had to dig a well, an unusual source of water-supply in the hills.
- GORU-BÁTHÁN = P. गोरु *goru*, a cow + वाथान, *báthán*, from Skt. वस *bas* to dwell + *sthán*, a place. A grazing station.
- SÍMANA = P. सीमन, *símana*, a boundary. A village on the Nepal frontier line.
- PÁNÍ-GHÁṬA = P. *páni*, water, + घाट *gháṭa*, a ferry or ford. The ford over Balasan at foot of hills.
- PÁTHAR-GHÁṬA = H. पाथर *páthar*, a stone + *gháṭa*, a ferry. The ferry on the Mahananda where stones are gathered for road-metal.
- SILI-GURÍ = P. and Skt. शिल, a stone + P. *guri* from Skt. गढ़ी *garhi*, a small fort. 'The stone fort.' The furthest out site from the hills where stones are locally available for building.
- TARÁI = P. and H. तराइ, *tarái*, a swamp, or marshy tract.
- TARIYANA (*Ang.* Tirihana) = a form of above.
- DWÁR (*Ang.* Dwar) H. B. and Skt. द्वार *dwár*, a door, or passage. 'The door or entry (to the hills).' The broad shallow valleys leading from plains into the hills.
- KAMÁN, the ordinary name used among the hill-coolies for tea-gardens. It seems to be the *Parbatiyá* word meaning 'to earn money,' from the same root as the H. कामना *kamáná* 'to work for hire.'
- SANYÁSÍ-THÁN = Sanyási, a religious mendicant + B. थान *thán*, 'the place, usually a shrine. Here it is a Sanyási's hut.
- DAWÁI-PÁNÍ = B. and H. dawái medicinal + *páni* = 'Mineral spring.' Here is a chalybeate spring.
- BÁGH-DOKRÁ = B. बाघ *bágh*, a tiger + *dokrá*, roaring. A village in the Tarái in a locality infested by tigers.
- BAIRÁGÍ-BHÍTA = B. and H. Bairági, a religious mendicant + *bhíta*, a plot of land. 'The mendicant's plot.'
- DÁNGAR-BHÍTA = B. and H. Dángar, a hill-man + *bhíta*. Here a settlement of some Uraon hill-men.
- HÁTHÍ-PÚBA = H. and B. háthi, an elephant + डूब *ḍúba*, to immerse. A marshy tract which elephants could not cross.
- RÁJÁ-JHAR = H. and B. Rájá + फाड़ *jhar*, a jungle. 'The king's forest.'
- GHORÁ-MÁRÁ = H. and B. घोड़ा *ghorá*, a horse + *márá*, killed. A local tradition states that a horse was killed here by a tiger.
- BHAINŚÍ-MÁRI = H. and B. भैस *bainśa*, a buffalo + मारि *mári*, killing.

MAHISH-MÁRI = B. महिष, *mahish*, buffalo + *mári*.

GÁI-BÁRI (*Ang.* Gayabári) *gáe* or *gái*, cow + बाड़ी *bári*, a habitation = cow-shed.

SÁL-BÁRI = B. and H. *sál*, the valuable timber tree (*Shorea robusta*) + *bári* = 'The *Sal*-grove.'

ÁLU—, ÁM—, CHAMPA—, KAMLÁ—, PHUL-BÁRI = B. and H. *álu*, a yam or potatoe, *ám*, mango, *champa*, the champak-tree, *kamlá* (the citron) tree, *phul*, a flower + *bári*, a habitation—hence as regards vegetables, a grove or garden.

SUKNÁ = B. सुकना *sukná*, dry. A dry site in Tarái on plateau at base of a spur where water-level is relatively low.

THE GENERAL IMPORT OR MEANING OF THE NAMES.

The above lists of names with their etymological definitions, although not exhaustive, suffice to show the manner in which place and river-names are assigned in this area. The great majority of the names are given by illiterate persons, so that grammatical accuracy is not always to be expected. The names, as to their meaning, may be generally classed as descriptive; a few are mythological and religious, but these are chiefly confined to monastery names; and the personal designations perpetuating the names of the founders of villages are found almost exclusively amongst the Paháriyá settlements.

Names mostly descriptive.—The descriptive names predominate, and these usually well express some very obvious physical feature of the site or river, *e. g.*, of rivers, an especial tortuosity, steepness, impetuosity, shallowness or otherwise of a course or channel; of mountains, their shape, appearance &c.; of village sites, the stony, precipitous, meadow-like character, quality of soil, jungle-product, conspicuous tree &c.

Names of the country.—In naming the country, both the Lepchas and Bhotiyas characterized the most striking feature of the country, each from their own respective point of view. The Lepchas, a roving forest-people, even still living largely on jungle-products and sleeping under rocks for shelter, called this country Ne-layang or 'the country of caves,' while the Bhotiyas, a much more pastoral and agricultural race, who came from across the Himálayas, where rice is highly prized as food, but not there growable, called the country འབྲས་ལྗོངས་ *hbras-ljongs*, pronounced Dé-jong* or 'the rice-country,' as rice is abundantly cultivated in Sikkim. These Sikkim Bhotiyas in the course of the three or four

* As *de* is a form of *demo* དདེ་མོ་ = good, although the name of the country is not spelt in this way, it is occasionally called 'Demo-jong,' *i. e.*, 'the happy or good country.'

centuries which have elapsed since migrating from Tibet, have acquired* a dialect which differs in many ways, but chiefly in pronunciation, from the polite speech now prevalent at Lhasa. One feature of this difference is the tendency, shared in common with the Tsang-pa Bhotiyas of Nepal, and already noticed, to insert a final *n* where such does not appear in Tibetan. The country has thus come vulgarly to be called Dén-jong, instead of Dé-jong, and the people generally call themselves Dén-jong-pa, *i. e.*, 'the people of Den-jong.' And the Lepchas in accepting the name imposed by their conquerors usually pronounce it Ren-jong—*r* being with them frequently interchangeable with the letter *d*.

The etymology of the modern name of 'Sikkim' is not at all so clear. It is generally alleged by the Lepchas and Bhotiyas to be a Parbatiyá name, applied to the country by the conquering Gorkhas. As the great majority of the Parbatiyá words are derived almost directly from the Sanskrit, I venture to suggest that the most probable derivation is from the Sanskrit शिखिन *Sikhin* = crested: this would characterize the leading feature of the approach from the Nepal side—a long high ridge, with Kanchinjunga 28,000 feet and Kabur 22,000 feet in its middle, separates this country from the Gorkha territory; and being shut off from Bhotan by another high ridge, the intervening narrow tract which constitutes Sikkim presents within itself an unusual number of ridges (crests) running more or less in N. to S. direction, transverse to the vista from Nepal.†

Many of the place-names merely denote halting places or stages presenting a rock-shelter or a clearing in the jungle with water-supply near, and occasionally pasture. These sites, being on lines of communication and always near a water-supply, occasionally develop into villages. These names were probably given by Tibetan merchants or other travellers such as priests or monks. The process of such name-giving might arise through a pioneer merchant or other traveller, narrating the stages of his journey into 'the rice country' (Dejong) and his successors adopting his stages and nomenclature. Such a traveller might be supposed as saying that, on crossing 'the level track pass'

* In some instances the difference appears due to preservation of ancient forms of speech rather than a new development, or corrupt dialect.

† This name is not at all likely to be related to Skt. शक, *sek*, to wet or moisten, for the climate of Sikkim does not appear to be more moist than that of the adjoining portion of Eastern Nepal. Nor does the conjecture seem tenable that it is a Parbatiyá translation of one of the vulgar forms of the Bhotiya name for the country, *viz.*, 'Demo-jong' or 'the happy country' from सुखी *sukhi*, happy; as the name is never spelt or pronounced with *u*, and the country was, and still is, a most inhospitable one.

(Je-lep-la), he passed the 'Saints' mount' (Kuphu) and 'the Guru's defile'* and reached 'the black meadow' (Na-thang) where he halted. Next day he proceeded down 'the steep descent' (Lung-thu), past 'the big clearing' (Phadom chhen), to the large Sedong tree' (Sedong chhen). Next day, continuing the descent, he crossed 'the water (chhu) at 'the Lepcha's house (Rong-li) and ascended to 'the big flat stone' (Dô-lep chhen) where he halted. The following day he crossed 'the black hill' (Ri-nak) and 'the mountain torrent' (Ri-ze chhu), and ascended to 'the Pö-tree halting place' (Pö-dang). Next day continuing his march, he lunched at 'the big spring' (Chhu-mik chhen), and crossing the ridge at the junction of 'the three hills' (Rî sum), reached 'the Kalön's stockade or 'pong' as the Lepchas call it (Kalön-pong), &c., &c.

The Paháriyás and Bengalis are addicted to giving a personal name to their villages; this is perhaps inevitable where the area, as is usual in such cases, is thickly populated, and presents no striking natural features. The Paháriyás share with Europeans the tendency to transplant to their adopted home, names taken from their old country, although these possess no local appropriateness in their new application.

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*On the date of the Bower Manuscript.—By A. F. RUDOLF HOERNLE.*

The Bower manuscript was exhibited to the Society at the two meetings in November, 1890 and April, 1891. I call it the "Bower MS.," in order that Lieutenant Bower, to whose enterprise the learned world owes the preservation of the manuscript, may receive the honour due to him. Some account of the locality and circumstances of its finding will be found in the Society's *Proceedings* for November, 1890; and a preliminary account of the manuscript and its contents was published by me in the *Proceedings* for April, 1891. Since then I have spent a long summer vacation in carefully examining the whole manuscript, and, with the exception of a few leaves, I have read and transcribed the whole. I have every reason to hope that the Bengal Government, with its usual liberality in such matters, will enable me to publish a complete edition of the manuscript which I am now preparing.

This paper had been written (in Darjiling, in May), when I received (in July), through the kindness of Professor Bühler in Vienna, an advance copy of his notice† of the specimen pages of the Bower MS.,

\* *Vide* detailed definitions at p. 60.

† To be published apparently in the *Vienna Oriental Journal*.